

Religious Intelligence

"BEHOLD I BRING YOU GLAD TIDINGS OF GREAT JOY."

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RELIGIOUS INTELLIGENCER.

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RELIGIOUS INTELLIGENCER.

NEW-HAVEN, OCTOBER 1, 1836.

For the Intelligencer.

PROGRESS OF THEOLOGICAL SCIENCE.

We propose, briefly to defend the position that the science of christian theology is capable of progression.

At the outset, it becomes of importance to make some explanation, in order to prevent any erroneous views of our proposition. In no science, and least of all in the science of christian theology, can any facts or principles be added which do not already exist, nor can any new relations or tendencies ever be originated. This is impossible in the very nature of things. Facts are to be collected and analyzed, not made. Relations and tendencies, by appropriate processes, are to be discovered and recognized, not created. We do not intend to affirm that the truths necessary to salvation,—even all of them, have not been discovered, not only by the professed student of theology, or the common christian, but by the infidel and atheist. Nor is it claimed that the truths which God has revealed, have not been discovered even to the full extent in which they are revealed, so that no truth of the

word of God has entirely escaped the vision of the human mind. We do not mean a system of truths other than that contained in the Bible. But we mean that system, and that system exactly, nothing more and nothing less, extricated from all error, and presented in the entire harmony of all its parts and consistency with all other known truths. The object of the scientific theologian should be to present the truths of theology in all their fullness, freed from all error, in harmony with themselves, and consistency with all other known truths. If they are not presented in all their fullness, then evidently an imperfect exhibition of them is made, for a part is still wanting. If they are not presented freed from all error, in harmony with themselves, and consistency with all other known truths, a like imperfect exhibition of them is made, for that which the truth resists, in its very nature, is wrought into the same system and becomes a component part: and more than all, truths are represented as in collision, which is most plainly absurd. Truths wherever found, whether drawn from heaven or earth, can never be antipodes:—they must unite throughout.

That such a complete exhibition of the christian system has not been accomplished; and that the science of christian theology admits of progression, is what we propose in a few words, to establish.

That the science of christian theology is not complete, as understood by the human mind, is in part illustrated from the almost innumerable disputes which have rent and distracted the church, and the prevalence of so much bewilderment and error. If the apostles, after the ascension of their Lord, as with the clear vision of the upper world, saw the whole of revealed truth, in its tendencies and results, separated from all error, it is most certain that since their day, even the holiest and wisest defenders of the christian system, have fallen into mistakes in judgment and opinion, most disastrous to the welfare of religion. The early fathers, almost the immediate successors of the apostles, held the wildest and most extravagant notions, even on points of doctrine. During the period of Persecution, of the Establishment of the Supremacy of the Roman Pontiff, and the Decline of Paganism, of the Rise and Reign of the Mohammedan Imposture, of the Crusades and the Papal Schism, down to the commencement of the Reformation, a false philosophy and its legitimate consequence, a false theology, held almost unlimited sway over the known world. "The Reformation, under Luther, broke this mighty power, and since that time man has been dignified with the privilege, withheld for centuries, of thinking for himself." Yet even Luther was unable entirely to demolish the tenable structure of delusion. His own mind, noble and independent as it was, felt something of the general paralysis. Since the illustrious era of the Reformation, in the sixteenth century, which may be said to be the most important in the history of the world, the church has been divided to a most lamentable extent. Creeds and sects have multiplied almost without num-

ber. Theologians have widely differed in their interpretations of scripture and opinions in matters of doctrine. While perhaps all have agreed in their belief in the fundamental doctrines of christianity, those necessary to salvation, they have not agreed as to what the real doctrines are. In the existence of one eternal, supreme Creator; in the doctrine of the trinity; of the atonement and its necessity; of the decrees of God; of the entire sinfulness of man; of the special influence of the Holy Spirit; of free, unmerited grace; of regeneration; of a future state of endless rewards and punishments, all true christians have exercised a common practical faith, and yet what massivetomes of controversy have been written on these very doctrines. Of the early fathers and primitive christians till the time of Luther, and since the Reformation, down to the present moment, there has not appeared, we may venture to assert, a single divine, who has not wrought into his theology, at least some fragments of delusion and error.

With all the experience of past ages, and the light which beams from philosophy and the arts, the science of christian theology, is at the present crisis, in its infancy: most surely it is not in its manhood, or silvered age of maturity. If the science were perfect in its exhibitions of truth; if all the Bible reveals were clearly seen, separated from all error,—in harmony with itself and consistency with all other known truths, all controversy, save between the mere lovers of polemics, would be at once forestalled. There could be no room for dispute. Truth and error presented in contrast, and seen as antagonists, would compel theologians to harmony.

That the science of christian theology is capable of progression, we argue, from its dependence on the other sciences, which are of necessity progressive.

Natural theology, which extends its province over the entire range of natural philosophy, constitutes the only firm foundation on which is based the evidence of the divine authority of the scriptures. God has environed the christian scheme, with the sciences of the material world, and such is the economy of things, that through these man approaches his Creator. The heavens and the earth, which contain the objects of all natural science, open to mankind great and indispensable sources of communication with the unseen Author of all. Annihilate the book of nature, which God has given us to invite our research, and the sublime mysteries of revelation are veiled in a darkness which no mortal eye can pierce. The inductive philosophy, which has been defined "to consist in a careful and patient examination of facts, or the phenomena of the universe, and deriving from the observation of those facts, the principles of a just philosophy, or the laws by which the material universe is governed," is advancing every department of natural science, in a most wonderful degree.

The science of human government, which is organized for the purpose of social intercourse, and which consists in the exercise of appropriate laws over rational beings, illustrates in no very limited sense, the principles of God's moral administration, by which he controls the accountable subjects of his power. The great changes which pass over human society, agitating public sentiment, revolutionizing governments, and giving birth to new orders of legislation, affect most materially our notions of religion. The science of government, we must believe, is at present, in its germinant condition,—hereafter to develop in their perfection the great principles of an unerring administration.

The science of theology is dependent too, in a most important sense, upon the science of mind. Mental philosophy, which consists in the collection and analysis of mental facts, and tracing their true relations and tendencies, has done much in the work of training the mind to correct modes of thinking. Thought without discipline and rules for its proper regulation, is extremely prone to deviate from correct processes of reasoning. Its

tendency to fanaticism and mere speculations of fancy, is perhaps no where more exhibited than in theological discussions. It is subject to appropriate laws, which it is the work of mental philosophy to reduce to some tangible system. When this system shall be complete, and shall legitimately direct the freedom of mind, holding in check its tendency to fanaticism, then will it go forth as with a vision and power given it of God to enter every field which may elicit its research. It will awake to new and untried efforts, and subject to its perfect inspection, the entire realm of thought.

We have time simply to allude to the dependence of theology as a science, upon the science of the interpretation of the scriptures. Biblical interpretation as a science, from its very history, is proved to be imperfect and capable of advancement. Of its necessity in enabling us to derive an unerring system of theology from the word of God, the proofs are too obvious to claim a single remark by way of illustration. The fact that the science of theology is so incomplete, and in such a state of chaos, is owing in a primary sense, to the confused and contradictory interpretations which have been given to the same parts of the Bible. Words have received different meanings, their derivations and analogies and connection with other words and usage, have been matter of dispute and speculation. One has contended for a double meaning, while another has denied it. One interprets to the letter, while another demands more liberty and perhaps falls into the error of interpreting the Bible without ever pressing the meaning. It is surprising to notice how the plainest and simplest, and for these reasons, the most important truths of the Bible, have been, by contradictory interpretations, mystified and rendered enigmatical,—to the bewilderment and delusion of common minds. The principles of correct interpretation and criticism are becoming better understood. The Science of Philology is giving accuracy to language. It would be easy to show that the Science of Biblical Criticism is dependent upon the sciences of the material universe, of human government, and of mind.

Indeed every object of thought may be made subservient to the perfection of the christian system. Natural and Moral Philosophy—the Science of Mind and of Law; history, which records the great events of nations; their customs and changes; poetry, which is the science of the feelings; the arts—all are most immediate and necessary auxiliaries, in enabling man to derive from the word of God a perfect system of theology. Each and every one of these sciences, are, in the very constitution of things, susceptible of progression.

The student of theology has a work to do in the laborious business of perfecting the science. He must be eminently a scholar, and from a patient and repeated study of nature, must derive new and powerful proofs, to strengthen the christian system. The wide universe is before him—its heights and depths invite his boldest research.

When all the laws which regulate the human mind shall be read and understood,—when analysis and definition and interpretation, shall master all the facts of the christian system, and bring them to the test of experience,—then will the science of christian theology be placed beyond the power of improvement. Truth will shine as with light from heaven; the beauty and grandeur of divine revelation will charm and win the world.

From the Religious Magazine.

FRETFUL DISCIPLES.

I looked into the best book I knew of, and I could find nothing there about fretful disciples. I found such an injunction as this: "Put on, therefore, as the elect of God, holy, and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, if any man have a quarrel against any."

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I found all these things urged and set forth, as peculiarly distinguishing Christian character; but not one word is said about its being any part of a Christian's duty, privilege or happiness, to be fretful.

Not willing to give the matter up, I searched farther and found the following: "And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Here is a very full account of the most distinguishing traits of the Christian, but there is nothing said about the quality under discussion. And I reasoned, that if fretfulness were one of these traits, the apostle, who was a very careful and judicious man, would certainly have mentioned it.

Then I thought, however, it might be something very becoming—that which might have been very properly mentioned, at least, among the inferior graces of piety, but as every thing amiable and lovely could not be mentioned, this was omitted for that reason. I looked therefore for the loveliness of this quality, for the purpose of seeing whether it was not a proper ornament of a Christian character. And I contemplated actual cases.

The pig baked for dinner was not thoroughly done. "What a piece of work that provoking cook has made of it. Does he think that I will be abused in this manner? Stupid fellow! I'll—why, I will not have him in my house another day." The disciple was heated enough, I thought, to have finished the baking of the pig, had they been in contact; and while he was hot, I tried to see if there was any loveliness in being fretful; but I did not see any.

The boy did not return at the time he was directed. The mother, "put on" what, as was above noticed, I was unable to find in the whole catalogue of Christian graces. She said, in great excitement, "It was scandalous, provoking, intolerable—she would teach him—she would let him know—it would be the last time she would be so treated." This disciple I had seen wear some of the garments which compose the spiritual apparel. The robe she wore now, however, did not belong to that inventory, for I looked over two separate accounts of it, already noticed, and could not find it on either. There was the command to "put on;" but then "meekness, gentleness, long-suffering," &c., were the things to be put on, and if that disciple thought fretfulness was one of them, she was certainly mistaken. She could not have carefully examined the record. However, since it was on, I looked to see if there was anything lovely about it, but I did not find it.

The father was reading a newspaper. A little child, not particularly interested in politics, but attending to its own affairs, upset the chair, mourned most vehemently over its fallen fortunes. "Out of the room with that child!" said the father, in a voice that almost started the plastering. "Do you think I'll be disturbed in this way? Away with that child, I say!" Here was a very pure specimen of fretfulness, and it furnished me, therefore, with a fair opportunity of seeing the loveliness of this article, if it had any. But I did not see any.

I saw a man in a very snappish state, respecting a certain antic of his horse. Now I could not justify the beast, for he might have done better. Nor could I the man. He beat the brute vehemently, both with words and blows. As I was in search of the moral beauty of fretfulness, I looked for it here. But I saw no beauty in it; though I think I have seen some in the resolution of President Edwards, "that he never would be angry with a brute." As I could find nothing lovely in fretfulness, in looking at individual cases, I thought perhaps if it were looked at by the quantity. And I saw an obstructed stage-coach full of fretful persons—and a retarded canal boat full—and then a draw bridge covered with them. Indeed I have seen several scores of persons in possession of as

much of this article as could be reasonably desired. But it looked no better by the quantity than in a small parcel, just as there is no more of agreeable emotion in looking into a nest of serpents, than upon one alone.

Since, therefore, I could find no mention of fretfulness among the Christian graces, and could find nothing lovely in any case of it, which came under my observation, I judged it was a piece of apparel, which a disciple should never put on.

"Well," said one I did not have it on but a minute—I did fret, but was quickly over it." That handsomely-dressed gentleman passing down the street, picks up a greasy, sooty sheep-skin just thrown off from the shoulders of a Hottentot, and wraps it around his own. But I see it is off in a moment. And this is his apology as he meets you, "I had the vile thing on but a minute."—"Fudge! and what did you put it on at all for?"

"It is so natural to me, says another, that I cannot help it." That is, it was born with you, I suppose you mean—is a part of your original mental constitution, and is therefore developed as freely and as frequently as other mental qualities, and so it has been as common with you to scold and be out of humor, as it has been to think or remember, and therefore you have been a fretful body ever since you were born. I think you would rap: ie man, in a downright passion, who should coolly make the statement concerning you. And as for not being able to help it—"The fact is," said the well dressed gentleman, "it has been so long my custom to throw every vile rag I find in the streets over my shoulders, that now I cannot do otherwise." You would laugh in his face, in spite of your politeness.

"But then I am nervous, you know, says a third. It is a wonder so well directed a pen as Paul's had not made the exception, when he wrote certain letters to the disciples. Let us throw in the exception you claim, and see how it looks. "Put on, therefore, holy and beloved, meekness, long-suffering,"—except such of you Colossians as have weak nerves—"forbearing one another," save the irritable among you, since you cannot help it. Again. "I beseech you Ephesian Christians, that ye walk worthy of the vocation wherewith ye are called, with all lowliness and meekness, with long-suffering," save the nervous among you, who are exempted from this injunction. This way of correcting an apostle—how does it look?

I took still another view. I could not see, as above stated, that fretfulness was scriptural, or lovely, or excusable; but I did see some things in it, which should render it the deep aversion of every disciple of Christ.

It disgraces religion. It violates some of its most positive injunctions, and some which seemed to have been aimed at this very sin. And see, too, its perfect discordance with the spirit of Christ. The idea would be perfectly shocking to you, that there should ever have been any thing like ill-nature or ill-temper in the Saviour. And you can have no idea of Christian character in which it would not be a reproach. Abraham in a passion! Isaiah in a fretful mood! John the Baptist out of temper! The Apostle Paul ill-natured, and Saint Peter a scolding! Just see how the thing looks; I think you had not better fret any more. No, not about any thing.

And for another reason. *It will hinder prayer.* Fretting and praying! There was never any two things in more perfect contrast. "Men ought always to pray," Then they ought never to fret. You cannot fret and then pray very well; though you never more needed prayer than when in such a mood. The next time you find yourself in such a frame, (may you never have a chance for the trial, though) just think of prayer, and attempt it. You cannot mingle such hostile elements. You will have to cast out the spirit of fretfulness, before you can have the spirit of prayer. And if you succeed in the ejection, then take measures, I pray you, to keep it out, which is better than to have to cast it out.

"I think you have said enough about so small a matter."

Well, I will stop when I have done one thing more, and that is, to correct this last statement of yours. Fretfulness a small matter! Then it is a small matter to show the very contrast of the meekness and gentleness of Christ—to violate his express precepts—to dishonor your Christian profession—to cut off your soul from happy communion with God. No, it is not a small matter. He that thinks so, makes a very great and dangerous mistake. And if you have made it, I beg of you to correct it directly.

SIMON.

From the New York Evangelist.

THE LAST DAYS OF A LOVELY CHRISTIAN.

Some account of the closing scene of the life of Mrs. Louisa P. Ingersoll, wife of Rev. E. P. Ingersoll, of the Oberlin Institute, in a letter from a gentleman who attended the funeral of the deceased, to his friend in New York.

L——, Sept. 1836.

My Dear Sir,—I have this day witnessed a most simple, solemn and touching scene, the funeral of a young and lovely wife, who has left behind a fond, affectionate husband, affectionate parents, and an unconscious, motherless infant, a little bud of immortality in the wilderness which its mother had exchanged for the celestial city. The funeral was attended in Stockbridge, her native place, and the assembly present seemed like a little family gathered around the pastor, while he communicated to them, in a familiar way, a series of facts, the principal of which I shall now recite to you.

About eighteen months ago, Louisa Perry, a daughter of Mr. Frederick Perry, of Stockbridge, was married to Professor Ingersoll, of the Oberlin Institute. On repairing, six months afterwards, to the field of labor, a new scene opened to the view of her who had become a fellow-helper to one of the Lord's servants. It was a situation calling, from the very spirit of the institution, for steady labor and exemplary self-denial. She met the call of duty with a firm mind and a warm heart. It was during the absence of her husband in Michigan, whither he had gone on business connected with the diffusion of Christian education in the west, that she was attacked with that disease, which never left her till it was exchanged for the immortality of heaven. A fever of ten days' continuance, succeeded by one of an intermittent type, of similar continuance, reduced her health in a threatening manner—and though at times external appearances were promising, the deadly flame was silently preying upon the secret organs of vitality. A kind of ague succeeded, of some week's continuance. With the view of uniting the two objects, of improving her health and prosecuting at the east the interests of Christian education at the west, they left Oberlin on the 16th of August, and traveling with many alternate hopes and fears, reached Albany on the 26th. The excitement of the journey, added to the cheering anticipation of soon meeting and mingling with beloved friends, sustained the sufferer till her arrival at Albany.

As yet she had apprehended no danger, but spoke of the spiritual good she expected to derive from this chastisement of her Heavenly Father. The attractions of the world seemed to lose their power as God thus dealt with her, and in every pain she endured she seemed to hear the admonitory voice, 'Be not conformed to this world.' Embosomed as she was in the midst of friends at Albany, tranquility succeeded to excitement, and she indulged the pleasant thought of reaching ere long her father's house in Stockbridge. But she was not aware of the progress the disease had made. Even the vigor of youth was unequal to the task of resistance, and now that her keen anxiety to see her dear friends was gratified, the foundations of nature began to fail. A mortal, dying frame, is indeed but an evanescent dwelling place for a

mind of delicate sensibilities and heaven-directed hopes. It was now the lot of an anxious husband to encounter the shock of that information, which the physician felt it to be his painful duty to convey—that the partner of his bosom could not probably long survive, and that all that could be done would be by the administration of cordials, to add some uncertain hours to her waning existence!

When the family had retired for the night, her husband began to converse with her on the great subject of exchanging worlds. She entered into this conversation with her usual calmness, and when told that she would not probably recover, seemed surprised but not alarmed at the intelligence. On the Sabbath afternoon following, her own feelings seemed more plainly to convince her that she must soon leave. Much difficulty of breathing distressed her. 'I am sometimes afraid,' said she, 'that I am not a Christian. I am afraid I have not repented of all my sins.' 'Can you give up all on earth?' 'I think I can, but it is hard to part with you and my babe, and all my dear friends.' 'But do you not love Christ more than us?' 'Yes!' she replied, yet seemed somewhat fearful of stepping down into the dark valley alone, adding with childlike simplicity, 'Death is an untried scene, but if Christ will go with me I shall fear no evil.' Her husband then read to her the first three verses of the 14th chapter of John, remarking as he laid the precious treasure down, 'Jesus has gone to prepare mansions for them that love him, to prepare one for you, my dear; you love Christ.' She replied with a tone of voice no language can describe, 'I DO LOVE CHRIST.'

After a season of rest she requested that the word of God might again be read to her. That beautiful conclusion of the heavenly chapter, the 15th of 1st Corinthians, was read to her, and her spirit was tranquilized and strengthened in view of the triumph of Christianity over death and the grave, and of the coming glories of the resurrection morning. The hymn, 'Why should we start, and fear to die,' was repeated, and she was asked if the sentiment of it, spoke the comforts of her soul. 'They speak comfort to my soul,' she replied, and requested her husband to sing the hymn. The man who has been placed in similar circumstances may imagine with what difficulty he complied with this request. On being asked if she would see her infant once more, she answered in the affirmative. When brought to her, she clasped it to her breast, and with all the fond energy of maternal affection, held it there for a length of time. To the question by her husband, 'What do you desire concerning this child?' the answer was, 'That he may live and serve Christ all his days. Train him especially for his service.' 'Can you now leave all?' 'I think I can, but it is hard to leave you here behind.' 'We shall soon follow you.' 'I hope,' said she, 'you will remain here a long time and labor for Christ.' And turning to her sister, who stood near weeping, 'Don't weep for me, E——, you must do all you can in this world.' Being asked if she wanted to say any thing to her friends, she replied, 'I want them all to serve Christ more faithfully than I have done.' 'You have served him.' 'Oh, but very little.' 'Have you any thing to say to your young friend in S——?' 'My last request to—(here she named three young companions of her youth,) is, that they would become Christians.'

About 4 o'clock on the afternoon of the Sabbath, the physician coming in, pronounced her to be, in his opinion, in a dying state. She afterwards revived, and seemed to have but one desire—to see her mother. Her mother, for whom she had frequently inquired, arrived at 9 P. M., and having seen and embraced her, she was greatly rejoiced and satisfied.

The night was passed in alternate rest and restlessness. At early dawn she called again for the reading of the Bible. The description of Heaven, drawn by John in the book of Revelations, was read to her. She seemed joyous at the vision, and afterwards said, when asked if she did not wish to go to that blessed place, 'Oh, yes, happy

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place!" and desired the hymn should be sung, "When I can read my title clear," &c. After it was sung, being asked, "Is that hymn expressive of your state of mind?" she answered, "Yes." Frequently she would talk to persons whom she would seem to see, as those absent friends to whom she sent her dying message. She would expostulate with them, pressing them to repentance, and to surrender their hearts to Christ with such words as these:

"You think just as I have done, that you are going to live to old age. But when you come to a dying bed you will then realize.—Give yourselves to Christ now."

She now gave directions concerning her burial, requesting every thing to be of the plainest and most simple kind. After a time she again called for her babe. On its being brought to her, "Now," said she, "can't we all dedicate him to Christ?" As she pressed him to her bosom the husband and father in a solemn prayer dedicated him to God, to the service of Christ, covenanting to give him entirely away to Him, to train him up for His service.

"I hope," said the dying Louisa, after inquiring for what purpose cordials were administered to her, "you will not try to keep me here, for if I can't get well so as to serve Christ in the world, I want to go." "We do not expect to keep you here long," said her husband, "but you would like to see your father and S— before you go." "Yes," she replied, "and I will take medicine till they come."

At 11 o'clock, she again spoke of the habiliments of her grave, of mourning dresses, &c. which she preferred her friends should not wear on her account—as to her burial, she would have her body repose wherever her friends thought best. "That's all," she added—"I hope I may do some good in my death if I have not in my life."

She then charged her afflicted friends to demean themselves like Christians—not to weep, but to sing, even that hymn which had before been sung—"When I can read," &c.—and while her husband and sister gave utterance in strains of solemn music to the feelings of that hour—both in their own bosoms and in that of the departing saint—her soul seemed overflowing with happiness—her countenance was flushed with heavenly delight.

To a friend who called at 12 o'clock she said—"My work is done." Afterwards, when the words of the apostle were repeated, "Unto you who believe he is precious," she observed, "I love Christ, and I think Christ loves me." About 1 o'clock, she seemed to sink into a kind of reverie, when her hands began gently to move, and her lips to utter soft whispers, as if holding communion with some of the guardian spirits who are commissioned to minister to the heirs of salvation. The sounds soon became audible—"Oh ye angels," the dying believer was heard to say, "angels, I see angels! I must go. Bear me away ye angels. Fly, fly swiftly. Oh, I must be gone. I cannot wait." After a moment's pause—"What! am I back to earth again! How could you? Oh, the things of earth! How they look! I saw no such things in heaven. Let me be gone. Fly, fly. Tell that father's spirit I could not wait." She doubtless referred to her father's not having yet arrived. When she had recovered from this peculiar state, her husband said, "You thought dear you was in heaven, did you not?" "Yes, I did. I thought Christ had me. But he called me back to earth again." "What did you see there?" "I saw angels and Christ, but I did not hear the golden harps. I did not get near enough. They were flying about. Happy spirits!" "They carried you to heaven, did they?"

"Part of the way," was the reply. After a little rest, she said—"Oh, I am back to earth again. I know you all. I love you. Perhaps I was sent back because I am unwilling to be here." Soon after, as her husband was kneeling by her side, she said—"I don't know what to have you pray for—my spirit has seen some of the glories of heaven, and I don't know but I am sent back to attend to the things of earth."

Soon afterwards, requesting to be moved, she remarked that she "must not, could not wait." As her head was raised and replaced on the pillow, and her person placed in a new position, the spirit took its final flight. She fell asleep at 1 o'clock P. M. on Monday, 29th of August. Sleep on, beloved sister in Christ, till the welcome summons of your adored Redeemer shall wake your precious dust, and the hand of his love shall mould it into a glorious form, and place it forever beyond the region of pain and reign of death! Some natural tears shall fall upon your youthful grave, but less the tears of sorrow than of joy at your early release from the cares and trials of mortality, and your early entrance upon the pure and everlasting employments of heaven.

J. N. D.

For the Intelligencer.

TO PARENTS AND TEACHERS.

No. I.

The institution of Sabbath Schools organized for the purpose of instructing the young in the great principles of Morality and Religion, has, for many years past, been regarded by the wise and good, as a most direct and powerful auxiliary to the ministry, in sustaining its multiplied responsibilities, and, in a very important sense, in aiding parents in the most difficult task of training up their children "in the nurture and admonition of the Lord." Many revivals of religion have originated in Sabbath Schools, and many who are now ambassadors for Christ, some of whom are preaching as with voices of angels, to idolatrous India, the islands of the sea, and the Empire of China, whose walls of prejudice rise higher than her gates and towers, were once little pupils in some Sabbath school, where they were taught the rudiments of that benevolence which makes them like their Saviour. The art of doing good, and its blessedness, are here learned, which may prepare the church for more efficient action in the great business of converting the world.

In many cases where the results of Sabbath School instruction have not been conversion, yet principles have been imbibed, which have restrained from intemperance and in hours of temptation, when the passions become inflamed, have sheathed the sword of the assassin. The Judge on the bench, the Legislator in the great court of the law, the Statesman directing the affairs of his country, the Magistrate clothed with the highest authority a nation can confer, may each in his respective sphere have been guided by sentiments of truth, learned in the Sabbath School. So great is the influence of early education. It gives a bias to character, which makes it strong to stem the flood, and defy the hurricanes of passion and temptation; or strong to contend with virtue and rebel against every dictate of right. The most resistless antagonists of Infidelity have been trained in the Sabbath School.

While this institution has been, and still is, of immense good to society in its various departments, yet, if we mistake not, there are evils connected with it, most injurious to the very end it has in view. It will be our purpose to expose these evils, and suggest some remedies. The subject is of importance, and occupies too much ground to be compassed in a single column of the *Intelligencer*. We therefore suggest the utility of dividing it, and presenting what we have to say in the form of distinct numbers, or articles.

At present we will confine our remarks to an exposure of some of the evils connected with the Institution, as affecting Parents. At the outset let it be understood that we do not argue the necessity of these evils; they result from an abuse of the Institution. The best instrument, one perfect in all its parts, may, in unskillful hands, accomplish incalculable evil, while in spite of its abuse, it may effect an inferior amount of good. In such a case, to find fault with the instrument, is not only unwise but wrong. The cause of its producing evil, exists, not in the instrument, but in those who pervert its use.

Almost every thing seems to be done by organized Societies. Union is power, and it is not our design to attempt to prove this to be an adage founded in error. We believe it to be true. Associations, combining the voluntary contributions of individuals, are undoubtedly the most efficient means of doing the greatest good. But to act upon the principle, that societies annihilate personal exertions, is dangerous in the highest degree. There are certain duties which no individual can discharge by delegation. The individual alone can meet them. Assistance may be called in, but as to abandoning personal obligation by resorting to proxy, it is out of the question. Individual, independent responsibility must be acknowledged and felt. It can no more be thrown off than one's existence. It is coeval with our being, and the relations we sustain to God and our fellow-men.

The Sabbath School is organized on the principle of voluntary association. Children are collected together for the purpose of receiving religious instruction. A company of individuals volunteer to act in the capacity of religious teachers. Parents consent to send their children to be taught. The first great evil of which we complain is this—and it is an increasing and disastrous evil:—in too many cases parents delegate *their* responsibilities to those who should be merely their coadjutors or assistants in the work of educating their little ones in the precepts and doctrines of the Bible, and in preparing them to act on the great stage of life with virtue and integrity. Too many parents seem to feel as if they were relieved from the task of catechising their children, or learning them portions of Scripture, and explaining their meaning. This, they say, the Sabbath School teachers will do, and they never so much as trouble themselves to inquire whether their children are taught truth or error. There is a Sabbath School in the church to which they are attached; they send their children there punctually, and forsooth their duties are at an end. If this is the grand design of this institution,—to take away from parents the religious instruction of their children,—then it were far better to annihilate it at once. Whether any parents in sober truth believe this to be the object of the Sabbath School or not, they practice upon such a doctrine;—as if they were not accountable for the habits and principles their children may receive. Their duties are indeed momentous and most difficult to be performed, and they need wise and judicious aid from others. But let them see too it that they do not put their children beyond their own control. The father and mother by whose efforts their children are supported, have a prior claim to be obeyed, and their children, in turn, who owe obedience to their parents, are entitled to receive from them an education which shall qualify them for the highest usefulness and happiness here, and perfect felicity in the world to come. Parents cannot annihilate any personal responsibilities to their own children. If they avail themselves of the assistance offered by the Sabbath School, let them ascertain the kind of assistance offered,—that it is judicious, and such as shall be competent to inculcate truth unmingled with error. If this is not done, their children may imbibe the most erroneous doctrines, which, being suffered to grow with their growth, and strengthen with their strength, will, in the result, give birth to a giant Infidelity, vigorous and bold enough, to assault the very fortress of truth. Let Infidelity take possession of the infant heart and intellect, and what arm shall dare grapple with it, when grown to manhood! This is a day of peril. Error flies with a noiseless wing, and runs with a "velvet tread." Parents must watch their children with anxious eyes. They may have the utmost confidence in the piety and orthodoxy of those who are the religious teachers of their children; yet they are bound to know by personal examination, whether truth or error is learned. The most faithful and pious Sabbath School teacher, one who prays most, may, without intention, convey to the minds of his pupils the most dangerous notions, and these

notions will take root and grow, unless they are eradicated in due season. We repeat it, parents are, in no very limited sense, accountable for the kind of moral and religious sentiments their children embrace. This point we are anxious to urge. God has committed to them immortal minds, to be trained up for his service; and to Him they must give account. As their young intellects unfold themselves, like some choice flower, revealing one after another its delicate parts, let them be stamped with the lineaments of truth. Parents themselves are to do this. If they send their children to the Sabbath School, or to any other place to receive moral and religious instruction, yet they should feel that they are simply availing themselves of assistance. They are not, in this way, throwing off personal obligation. Parents themselves should be best qualified to govern and educate their children. They can best know the dispositions of their children, and how to address truth to them in the best manner. God has made it so, and for wise reasons. If parents shrink from a full and faithful discharge of their personal duties to their children, let them call in what assistance they may, we fear the consequences.

For the Intelligencer.

ADVICE TO A STUDENT

Preparing for the Ministry.

The following interesting letter from Mr. Schauffler to his young friend, is deemed of too much importance to be returned in private keeping, and is kindly communicated through the Intelligencer, for the benefit of others.

Quarantine of Odessa, South Russia, April 20th, 1836.

My Dear William,—Some time ago we were gladdened by the news that you had forsaken your mechanical trade, and had again begun to apply yourself to your books with the full determination, Providence permitting, to study for the Sacred Ministry. We sincerely rejoiced to hear this, and I have purposed ever since to sit down in some calm hour, to write to you, suggesting to you such thoughts as might appear to me, from my own experience, to deserve the particular attention of a student who has the ministry of reconciliation in view as his future responsible calling. Calm hours of leisure are scarce with Missionaries, and it was not till now, in this retired Patmos, that I found time to sit down and converse with you. I do not expect to write to you often during the course of your studies. Accumulated engagements will, in all probability, prevent me. I shall therefore mention to you whatever appears to me important without any particular reference to your present stage of study. Whatever may be wanting in practical interest now, you may leave for some future use. I am confident, you will not get into the pulpit, (unless you climb into the sheep-fold some other way than "the Door,") without feeling deeply the serious bearings of the subjects upon which I may touch, upon your present and future duties as a student.

1. One of the first pursuits of a student are *languages*,—dry grammars, and dry lexicons, rendered, alas! if possible, still more dry oftentimes by dry teachers, dry recitations and lectures, and dry, unhallowed, often foolish classical authors which must be read. This is a barrier field, often dry and dreary to the higher intellectual interests and longings of the mind,—but to the Christian's heart always a land of darkness and of pits, a wilderness without rain or dew, tree or shrub, spring or rill. But,—and this "but" is full of emphasis,—but Israel passed through the wilderness into Canaan. *Divine truth* stands upon two pillars, viz. *Christian experience*, and a *written Text in Hebrew and Greek*. Let the student neglect either, and he is like a man who stands upon one leg; a child will throw him down. I know that some men get along in the ministry without any solid linguistic accoutrement. But I will tell you how they do it. They re-

tail other men's learning,—do you wish to do this?—they stand, because nobody happens to attack them,—and can you expect this for yourself in our days, or will you run the risk? Or if they are assailed, they pay no attention to the assailant's superior reasoning or skill,—and do you think this dignified or decorous? I suppose you agree with me, that a Minister of the Gospel ought to be a master in every department of human effort, of *that Book* which is to him the foundation of all Divine truth, and upon whose text, as to its plain and undoubted import in the original, even Christian experience must often be tried as to its genuineness. I advise you, therefore, to study the languages,—dry or not; read the classics, with the exception of those only which are positively impure. For no elegance of diction, no flight of imagination whatever can atone for impurities, and moral pollution. Let Latin, Greek, and Hebrew become altogether *familiar and easy*. Spurn the stammering and staggering of lazy men. You can never be clear and confident in your theological, and other religious views without a *familiarity* with the original text of the Sacred Scriptures, and such a proficiency in Latin as will lay open to your easy and gratifying perusal, whatever Christian Father, or modern Latin theological writer you may find it necessary to consult. Being an American, you know already English. This is important, for the English literature is rich in good works belonging to your field of labor and study. If you can, learn the German; this language is very rich in thorough matter, and by a proper selection, leaving out neological trash which never exhibits much of real learning or depth, you may dive to the very bottom of modern research in every important department, at a very cheap rate either as it regards money or time. German books are cheap and concise. French, Italian, and Spanish are of no consequence to you whatever. I recommend to you the study of languages, especially Latin, Greek and Hebrew, because I know their importance from experience. I have looked at a considerable number of them; not from a predilection for this pursuit, but from a sense of duty; not because I succeeded in it with more ease than in some other things, but in the sour sweat of my brow at the hazard of my life. The Lord hath spared me, and I am conscious, my course was right.

2. You must study Mathematics. You can expect no discipline of mind without them. You will never be a good Logician, nor moral Philosopher without that intellectual preparation which they alone can give you. But let not your Mathematical studies be a string of efforts to solve problems. Throw yourself into the science with your whole soul. Apprehend it as a whole,—then give it its place among the integral parts of intellectual acquirement, and its bearing upon, and relations to the other branches of knowledge. Thus you breathe a soul into the dead problems, and throw immortal light behind the dark, perforated, chaotic transparency which, when *alone*, appears to have neither plan, connection, nor beauty, but with the blaze of light behind delights the wandering eye. Such a transparency of unseemly *notions* and *conceptions* incongruous, of material perishable—not *things*, but *φανόμενα* are our Mathematics. Light behind them, as they shine.

3. The importance of moral Philosophy every body knows. I prefer the German, the only one which satisfies me. Read it who may. But whatever you may read, have your own independent notions; learn not what this and that man has said or thought; think yourself; lay not aside your book till you have matured your own conviction, and laid up the result of your study as your own private property. Believe no philosopher who has not the countenance of the Bible,—give up your own most darling schemes,—yea, the very first truth with which you may have started, if the legitimate result and bearings, however distant, clash with the Word of God. Your cherished first truth may, on closer examination be

a *πρῶτον ψεῦδος*. Where is poor Spinoza now,—and what a reasoner he was,—a *πρῶτον ψεῦδος* clung to him like a spectre.

4. "Homo sum, nil humani a me alienum puro." Man is the crown of the visible creation. So revelation says. What, therefore, can be more important than the *history of man*. As the body of man is not to be despised and neglected, so the flesh and bone of his history are worth our attention. Kingdoms, nations, wars, inventions and all these are flesh and bone merely in the manner in which they are usually treated; but never mind it. Let us know all this; this body has a couple of eyes which speak of soul and spirit within. There read. The more the history of our race burns inward, the more interesting it becomes. The history of the children of God is the "*Ne plus ultra*." Read history with continual references to man's spiritual nature. Read, yea eat, mandicate, digest, and convert into flesh, blood, bones and marrow, into your soul I would almost say, the history of the good and the excellent ones in the earth. The culminating point of this delightful, useful, and holy pursuit is the study of the history of *Him who was perfect*. Here is an ocean,—this is all I can say. But precious things are counterfeited, and Satan has a work also, a kingdom on earth. To know one color fully you must see two. To have a perfect, distinct conception of the truth, you must contrast it with error. Study the religious history of errorists, fanatics, and other poor deluded men. This study has two sweet fruits, or three. We learn to seize, and love the truth the more when we have seen the loathsomeness of its counterfeits. We are not easily led away into heresies. There is no new thing nor heresy under the sun, although every heresy pretends to be a new invention of which past ages never thought. As soon as we have identified it in history we can appreciate its value, point out its source, predict its end, and keep out of its sweep of ruin. We learn to pity the deluded, and are better prepared, instead of fighting them, to apply the best remedies existing for their cure. I cannot tell how precious my Bible appeared to me after the perusal of Eastern works of literature and religion; how precious the name of Jesus sounded to my ear when I returned from the death shade, and the breathless wilderness of Persian mysticism, or from the noisy bedlam of Rabbinical sophistry.

5. Don't read every newspaper, you can get hold of. You have no time for the *trifles* of this bustling world, but must seize and keep, the great features, the general principles, the *spirit*, if I may say so, of the host of passing events. You are ploughing the ocean,—and will you count all the glow-worms, or what they may be called, who sometimes shine around your vessel? A thoughtful contemplation of the grand rush of events in the world makes a fine moral impression, and expands the mind: but not so the details of town, and newspaper tales. Every body who can, travels to the Niagara Falls, and the man who stands there and drinks in the magnificent scene, and rises from the contemplation of the *work* to that of the *workman*, and to his still greater *works* in the SPIRITUAL WORLD will be paid for his time and expense. But a fool would that man be who should labor to catch the spray, or fill his pockets with the gravel on the banks. So much for the study of the history of our generation.

6. You are to be eminently a *public speaker*. You ought to become a good one, of course. Here I feel somewhat diffident to give advice. But I will give you my *opinion*,—though that is always cheap. I have always been mortally prejudiced against the *ART of speaking* as an *art*, and never paid any *real attention* to it, though I read and recited it according to the rules of our studies. I believe, that it is *natural* to man to speak well on every subject on which he is *informed*, and on which he *feels*. *Without feeling*, good speaking is playing the author on the stage; and if the subject of the speech is a sacred one, it is strange fire upon the Lord's altar. *With*

feeling, good speaking is unavoidable; i. e., the end of good speaking is attained, others will feel also, though the speech may in composition and delivery be all out of the way according to the printed rules of books. Again, the speeches or sermons may be written and delivered according to rule, and quite up to Reinhard and Bossuet; but nobody will really be made to feel, none are saved. These are very *uneloquent* speeches and sermons, though Longinus, Quintillian, Cicero, Campbell and Blair, &c., might laud them to the skies. I do not say that there is nothing at all in training a practice relative to public speaking. But this I do say, to throw one's soul into the subject is altogether supreme, and the *very life* of speaking; and that if any man can be eloquent without feeling, he is at the best a *νῶλῶσις*, or *historio*. And this I also say, that our books on sacred eloquence are picked up from Ezekiel's field of dry bones, and must be used with prayerful caution, not to *kill* the holy spark of sacred eloquence in our breasts instead of *kindling* it. Used with caution and prayer, they may do us some good, while we have no better ones. The German has better books in this line than the English. Mr. Finney has said some good things on this subject in his sermons on revivals,—but he always goes to extremes. "*Nec dexporsum, nec sinistrosum*,"—don't out of fear of Sylla plunge into charybdis. The chief rule is: "Out of the abundance of the heart the mouth speaketh,"—but our talents need development, and practice brings perfection.

7. *The proportion of STUDY and DEVOTION is a hard subject in the daily practice of a student. But it is equally important.* I believe that, generally, the lazy student neglects both,—the diligent one the latter, viz. devotion. The former student commits two sins, the latter, one. The whole man comes to maturity by developments, and not by magic. These developments require for their successful and healthful appearance, the application of certain corresponding means, and the exercise of certain faculties of the same nature. The body will not grow, nor remain healthy when without food, sleep, and exercise. The mind will not grow, nor remain healthy, without instruction from abroad, and efforts of its own. The heart will not learn to exercise proper affections towards God and man, nor continue to exercise them when it has already learned this to some degree, without the means of grace from without, the influences of the Divine Spirit from within, and its own devotional exercises and activities in the closet and otherwise. Whatever part is neglected, must necessarily suffer, remain behind, and pine away at last. Whatever part receives its proper attention, will properly develop itself. Whatever part receives an undue share of it, will develop itself with undue prominence. Look at the gormand, and he is all body, flesh, at the melancholy detriment both of heart and intellect. Look at the worldly minded book-worm and speculator, who worships his own span of understanding, and he is all *head* and *brains*, without heart or feeling, and often almost without a body. Look at the untutored fanatic, and behold, the body is often ruined, the understanding is always trodden under foot, and the inflamed sensibilities of a feverish heart rule with tremendous prominence and sway. The christian only, guided by the unction from the Holy One, knows how to steer his course aright. But the temptations of the christian student to neglect his body and his heart, are very strong, and special attention is imperiously required, if his *head* is not to grow up to gigantic size, while his heart dwindles down to the dimensions of a pin's head, and his body shrinks into skin and bones. I now plead only for the heart,—but I wish to plead with solemn earnestness. If I should say the cultivation of the heart is as much more important than that of the intellect, as the one of the intellect is more so than that of the body, I should be very far from having done justice to the preciousness of the claims of the heart. But we need not make comparisons. *The whole*

man must be developed, and no part can receive just attention at the expense of the others; but instead of being benefited by receiving an undue degree of attention, each must needs suffer from the neglect of the rest. The human body taken care of at the expense of mind and heart, becomes a *beastly* body. The intellect cultivated exclusively, becomes diseased, self-conceited, overbearing, and every particular belonging to the experimental exercises of the heart, necessarily and entirely darkened and misled. The heart (using the term as standing for sensibilities merely,) exercised and pricked up into continual action, without the light of reason, and the tempering of a healthy body, will run wild, ultimately grieve away the Holy Spirit, disgust good men, and fall into the snares of the devil. From these brief remarks you easily see, how important it is in every view, that the student, whatever be his future profession, should not neglect his heart, to pore over his books. His heart, yea his whole frame-work and constitution in all its parts, require the cherishing and cultivation of pious affections. His own eternal interests require it also; for there exists no heaven for mere intellectual beings, to which he may go when his pious sensibilities are dead. But if a student who looks forward to the ministry, can neglect the cultivation of his heart, and forsake his closet, he must indeed be a headlong, inconsiderate youth. What does he mean to preach to his future flock? Commentary, erudition, Latin or Greek philosophy, or any other sort of book-knowledge? Woe unto him if he does! But I will suppose you and me to agree on this subject,—and the only question which remains is, how much time shall I spend in the closet? This question admits of no answer. As well might I point out to you, how much you ought to eat and drink, by measure and weight, or maintain that all the sick in such a hospital should take such and so much medicine, at such and such times. If your heart does not know its own wants, you need to be converted. All that I can say, and all that I need to say is, be spiritual-minded; walk with God; commune with your Saviour; rest not till you enjoy the light of the Divine Spirit; be sure to have your regular seasons of devotion,—and let them not be hurried over, broken in upon, or placed into such a part of your 24 hours when you are spent, or dull; read the word of God often; speculate not at all, but *contemplate and meditate* much; be sure to have a day of retirement, and if your health permits, of fasting at least once a month. Between these whole days of retirement, contrive to redeem some half days, or evenings, for meditation and prayer; be careful and choice with your Sabbaths,—let no man spoil you of them, not even by meetings in which you may be called to speak. You cannot afford, nor are you permitted to work seven days in a week. You may, and God wills you should have a day for rest as well as others. Be sure therefore that your Sunday shall be to you, at least in part, a day of calm retirement and rest. Never rest satisfied till your conscience bears you witness, that your intellect and your heart are cultivated, and developing their faculties in a good degree of harmony and symmetry. All these remarks have also an inferior, indeed, but a *real* and *solemn* bearing upon the subject of bodily exercise; and I should feel called upon to remark largely upon it, had not so many and excellent things been said and printed of late in America. Count no time spent in bodily exercise, lost, except that when you obviously need no exercise, and are quite as well without it as with it. It is all time redeemed, not to your body only, though that would be enough to make attention to exercise a duty, but your *mind* and *heart*. They will beat with a higher and healthier pulse, when your blood streams freely through your veins, and when all the functions of your body are performed with ease, and without artificial helps.

(To be concluded.)

For the *Intelligencer*.

A PLAN

To abolish the profession of the law, as such, and embody the incumbents of that profession among other classes.

Mr. Editor,—This is said to be the age of innovation. A passion for novelty is termed one of its characteristics. Not the "cui bono" always, or even generally, seems to influence those, who are engaged in presenting schemes of real or pretended improvement. It secures a man an immortality of fame, that he is able to propose something new, whether useful or merely curious. Nay, even something pernicious, if new, and in case there may be room for the discussion of its merits and demerits, will achieve no small honor to him who invents it. Nor does the matter end here. Men hesitate not to resort to crimes of the deepest dye, for the purpose of fame: The stories of Fieschi and Alibaud are adduced in proof of this. And not a few claim, that such a thirst for immortality is begotten and nurtured by the Athenian spirit of the times: Whether all, or any, or none of the above assertions are true, or false, it follows not of necessity nor of reason; that the present is an age of small improvement in the condition of mankind. At any rate it must be admitted; that an excessive fear of innovation may repress independent investigation, and thus render liable those who should think to condemn and pass in silence those suggestions and plans which might, if fostered, greatly promote the improvement and happiness of society. But I will give you my plan. I. Let the legal profession as such be abandoned; and let the incumbents of it enter the sacred ministry, the lists of instruction, and the occupations of manual labor, mechanical and agricultural. II. Have this change produced as fast as provision is made against the inconveniences, or temporary evils connected with the change. III. To supply the place of the legal science and skill now existing and deemed necessary in the professions of the law—

1. Let a suitable number of competent men be appointed to render into more plain and familiar language, the statute of the land.
2. Let a suitable number of competent men be appointed to reduce all the maxims of "Common and English Law" adopted in the courts and legal proceedings to writing,—and give them in a style adapted to the "common mind."
3. Let all "technical terms" be translated and placed as much within the comprehension of the people at large as they are now within that of the profession.
4. Let the organization and processes of our Courts be so simplified as to have them understood by every man who can be a suitor in them.
5. Let there be made a compilation in good, plain language, of all the laws, statutory and common,—all the maxims and legal terms necessary to qualify every citizen to be his own lawyer.
6. Let the State see that every citizen is furnished with a copy of this digest or compilation.
7. Let this digest or compilation be by law an established reading-book in common or primary schools, and a text-book in academies and colleges.
8. Let an epitome of this work be placed among the earliest "no-man-may-put-off-the-law-of-God" books, to be used by small children in "primary schools"

I pretend not to have fully developed my plan. But I am of opinion that the above, or something like it, would shortly relieve the community of many great embarrassments connected with the "profession of the law," and more than obviate all the difficulties connected with the abandonment of that profession. And it is with a strong conviction of the importance of having some such plan, and its execution too, that I submit to you, Mr. Editor, this communication.

Men may laugh—they may hoot "fanatic, innovator, dolt," what not,—but all this will not show the worthless-

ness or want of adaptedness of the plan now submitted. If any man will set it aside, he must do it by reasoning and facts, sufficiently apposite and unanswerable to remove the convictions of months and years. CINCIO.

P. S. Many anticipated objections, and the like, are purposely omitted. Indeed, I give you a mere outline, without going into a discussion or defense of its merits. C.

[We have entire confidence in the statement of facts by our correspondent, respecting Oberlin Institute. Of the correctness of his opinion as to the final results of the experiment, our readers can judge for themselves. That the system will work well, to the end, we confess has not been our expectation. As an experiment in education, on a large scale, it is interesting to the public to know of its progress, whatever may be its termination.]

LETTERS FROM THE WEST.—NO. 7.

From the Connecticut Observer.

OBERLIN INSTITUTE.

Oberlin Lorain Co. Ohio, Sept. 1st, 1836.

Dear Sir,—The Oberlin Collegiate Institute was projected three and a half years since by Rev. J. J. Shipherd, and has passed rapidly from a state of infancy, to strong and vigorous youth; and its friends who predict for it a firm and lasting manhood, are reluctant to believe it will ever experience the decrepitude of old age.

The design of its founders and early patrons was—to provide a seminary for the instruction of indigent industrious young men and women, by affording them facilities for manual labor,—so as to enable them, as near as practicable, to meet the expenses of Board and Tuition.

For this purpose a purchase was made of some 6000 acres of land about 8 miles from Elyria, the county seat, at \$1.50 an acre, and was most of it sold in small tracts to actual settlers, professors of religion, at an advance of \$1.00 or 2.50 by the acre. This went to aid in the erection of public buildings—only about 100 acres being retained by the corporation, to serve as a farm, for the students to clear and cultivate.

Two years since when the discussion of Slavery was prohibited by the Trustees of Lane Seminary, Cincinnati, many of its students turned their eyes to Oberlin, as the place where "free discussion," might be permitted, and an arrangement was effected, the result of which was—that several Abolitionists of New York City, pledged the permanent support of eight Professors, at Oberlin, so long as its concerns should be conducted according to certain regulations, of which freedom of discussion and education bestowed without distinction of color, were prominent. As the charter was sufficiently liberal, a Theological Seminary, with Rev. C. G. Finney, Professor—a Literary Department, (Regular College) with Rev. A. Mahan at the head—a Preparatory Department for young men—together with an Academic School for young ladies—were all established in a region, which twenty months before, was a dense forest.

To aid in the erection of public buildings, in some degree commensurate with the new state of things, Mr. Arthur Tappan furnished \$20,000—one half as a loan—the balance a donation—and a large brick building 120 feet by 40 and four stories in height, containing 90 rooms for as many students, and 4 recitation rooms, was immediately commenced: and will soon be completed, to grace the large public square, in the centre of which it stands.

The other public buildings are the "Colonial Hall" with a Chapel below, and recitation, and student's rooms in the two upper stories—the Boarding House, containing room sufficient to seat about 200 students, together with the room necessary for providing for the board of the above number, below, and student's rooms, in the two upper stories—and the "Old Institute," first erected. These all stand on the south side of the public square, while the

President's house completed and Professor Finney's in progress, stand on its west side.

So great has been the number of applications, that a long row of temporary rooms, (barracks if you please) accommodate some 50 students who could not otherwise be received.

The influx of students has been great beyond expectation. About 40 are now in the Theological Department, under the care of Mr. Finney, and not far from 200 are in the regular college classes, while there are some 40 or 50 young ladies in the Female Department, comprising not far from 300, in the whole, at Oberlin.

At the same time "Branch Institutions" have been established at Austinburgh, about 100 miles N. E. from Oberlin; and at Sheffield, about 15 miles North: the first containing about 60, and the last about 50 students, all in the Preparatory Department.

There are probably 75 families in Oberlin village, and with Professors and Students, and families in the "Colony," the population may amount to 800 in the whole.

The country around is extremely level, the soil good for grazing, but too wet and flat for raising much grain.

A steam engine, which drives a grist mill, and saw mill, enables the population to furnish themselves with flour and lumber. They also received, during the past spring, about 75,000 mulberry scions, which look tolerably well, and which they hope will, at some future period, enable them to realize a handsome profit from silk growing.

The grand object of this Institution is, to train up a hardy, self-denying, independent set of young men; and also to form the physical, intellectual, and moral character of young females, with special reference to their future usefulness; and thus far the course pursued has equalled the expectations of its friends.

Its peculiar features, in distinction from other colleges, are manual labor, for 3 hours in a day—a course of study combining less of the Latin, and more of the Hebrew than others—with less of mathematics, and more of moral and intellectual philosophy, political economy, and some other studies, than is usual elsewhere. They also associate young Ladies in the Institution, with the two fold design of giving them literary instruction, and of enabling them to perform household duties, in order to lessen the expenses of an education.

In regard to study, it is claimed that *useful knowledge and mental discipline can both be secured at the same time*—that the usual course is not sufficiently practical, and that while it strengthens the *intellect* it has too little to do with the *heart*—that the great object in giving instruction is, to teach young men to become men of *might*, both physically and mentally: men who shall learn to think for themselves, and act with decision and energy from right principle.

Respecting self support, I suppose that in all our Literary Institutions it is still a desideratum. The young men here can all do much towards defraying the expense of Board, by three hours labor in each day, as their board is plain and simple, yet good, and costs but \$1.00 per week in college commons: and Tuition in the regular collegiate classes is gratuitous. With three months vacation, during the winter, many of the students are enabled, by teaching school, and by other means, to obtain funds for clothing themselves; but still, when they understand no mechanical art, there is usually a considerable deficiency to be supplied from other sources.

In regard to bringing both sexes into the boarding establishment, and seating them at the same table—and also in calling in the aid of the female scholars to perform all the labor for themselves and for others—I will give you my impressions as I have received them, by spending two days in the place, and enjoying every facility both for enquiry and observation, which I could desire.

The rooms for young ladies are entirely distinct from the young men, and no young man is allowed to enter

them. They have also a pleasant room for meetings and visits among themselves, devoted exclusively to their use. At the tables in the dining hall, there are about four young men to one young lady, and these are seated, usually, on one side of the table, 2 or 3 together, at regular intervals. Here they perform the same services for those within reach, as they would in a private family—and the results have been happy.

All the grossness and vulgarity so often witnessed in College commons is here excluded;—and the matron informed me that if some new comers happened to manifest a disposition to coarseness, when placed beyond the immediate eye of the young ladies, the stationing of one or two of the most discreet, near them, never failed at once to suppress it. Thus far the whole plan has operated well, and I discover no temptations to which young females are exposed, more than in any well regulated community.

Two circumstances operate to render the experiment less hazardous here than elsewhere. The constant employment of *every individual*, either at labor or in study, affords no time for sauntering and idleness: and the high standard of morals and piety, with the prompt, energetic movement of Professors and families, tends to prevent the first step towards impropriety of conduct.

What the final result of this mode of education will be, I do not pretend to foresee;—as an *experiment* it is interesting, but I have no wish to see it repeated elsewhere, until this shall have fairly developed its tendencies. I do not feel sure but further changes both in regard to the course of study, and pecuniary and domestic arrangements, will be necessary. There are still strong prejudices existing against the *plan* as well as the *men* at this place. Of doctrines inculcated I say nothing;—but as a *matter of fact*, the Institution is gaining the confidence of the public. Many who thought it "*ultra*" in its nature and designs, and who feared that it would be a "*mush-oom affair*"—of whom, to a certain extent, I was one—are gradually losing their prejudices;—and if another year shall do as much to inspire confidence as the past, Oberlin will, I think, have nearly outlived the opposition against it—at least on the Western Reserve.

I doubt not but God will, in his good providence, point out some method by which a greater number of men, more hardy, and energetic, will be raised up to preach the gospel, especially at the West and in Foreign lands—whether this Institution is the Pioneer in the good work, remains to be seen. Yours truly, L. C.

For the Intelligencer.

COLONIZATION.

The foundation of slavery consists in prejudice, or a *pre-judgment* of the colored people, by cruel, avaricious, and blood-thirsty whites, to a state of degradation, tasks, darkness, suffering and ruin. It is this only which makes the colored man miserable in our country, and that even against a thousand things, which *would* be endearments,—as nativity, relatives, &c.—were it not, that they are poisoned by slavery. The Colonization Society wishes to remove the colored people, "*with their own consent*," to another country. But were not the colored people depressed and crushed by that prejudice, or something which is the true and main element of slavery, not a single individual among them would give their "*free consent*" to go to Africa. Mark! were the privileges allotted to the colored people in this country, which they *should have*, and for withholding which, we are guilty beyond the power of words or even thoughts to indicate—the *colored people would, with a unanimity beyond all precedent, REFUSE their consent to emigrate to Africa or elsewhere, from this country.* Even with a mighty pressure of this slavery-forged weight-prejudice, the free people of color, refuse, almost without a dissenting voice, to emigrate to Liberia. This refusal has been publicly and repeatedly

expressed in the most numerous conventions of colored people, which could be assembled in the country. There has been uttered a voice from Philadelphia, a voice from New York, a voice from Boston, a voice from Baltimore, a voice from Washington, a voice from Providence, a voice from Rochester, a voice from Pittsburgh, a voice from Trenton, a voice from Wilmington, a voice from Hartford, a voice from Middletown, a voice from New Haven, and indeed from almost every place of importance where free colored people reside in the United States, embodying substantially the following sentiments in regard to the Colonization Society, and their desire to remain in this country instead of emigrating to Liberia, or elsewhere. I quote from the proceedings of the free colored people of Brooklyn, N. Y., and of Middletown, Hartford and New Haven, Conn. The Brooklyn address closes thus: "Finally, brethren, we are not strangers; neither do we come under the alien law. Our constitution does not call upon us to become naturalized; we are already American citizens; our fathers were among the first that peopled this country; their sweat and their tears have been the means, in a measure, of raising this country to its present standing. Many of them fought and bled and died for the gaining of our liberties; and shall we forsake their tombs and flee to an unknown land? No! let us remain and weep over them, until the day arrive when Ethiopia shall stretch out her hands unto God. We were born and nurtured in this Christian land; and are surrounded by Christians, whose sacred creed is, do unto all men as ye would they should do unto you,—to love our neighbors as ourselves; and which expressly declares, if ye have respect to persons, ye commit sin. Let us invoke the Christian's God, in our behalf, that he would do away the prejudices of our brethren, that they may adopt the principles of the gospel, and acknowledge that God is no respecter of persons—that he has made of one blood all the nations that dwell on the face of the earth.

Because adversity has thrown a veil over us, whom God has created to worship, admire, and adore his divine attributes, shall we be held in a state of wretchedness and degradation, with monkeys, baboons, slaves and cattle, because we possess a darker hue?" (June 3, 1831.) "We pray the Lord to hasten the day when prejudice, inferiority, degradation and oppression shall be done away, and the kingdoms of this world shall become the kingdoms of our God and his Christ." Middletown, Conn., adopts the doings at Brooklyn, July 5, 1831. Hartford holds this language, (July 14, 1831.) "At a large and respectable meeting of the colored inhabitants of the city of Hartford and vicinity—

Resolved, That in the opinion of this meeting, the Am. Colonization Society is actuated by the same motives which influenced the mind of Pharaoh, when he ordered the male children to be destroyed.

Resolved, That it is the belief of this meeting, that the Society is the greatest foe to the free colored and slave population, with whom liberty and equality have to contend.

Resolved, That in our belief, we have committed no crime worthy of banishment, and that we will resist all attempts of the Colonization Society to banish us from our native land.

Resolved, That we consider ourselves the legitimate sons of these United States, from whence we will never consent to be transported.

Resolved, That we will resist, even unto death, all the attempts of this Society to transport us to the pestilential shores of Liberia." Paul Drayton, Secretary; Henry Foster, Chairman.

New Haven, Aug. 8, 1831. "Resolved, That we consider those Christians and philanthropists, who are boasting of their liberty and equality—saying that all men are born free and equal, and yet endeavoring to remove us from our native land, to be inhuman in their pro-

ceedings, defective in their principles, and unworthy of our confidence.

Resolved, That we will resist all attempts for our removal to the torrid shores of Africa.

Resolved, That we know of no other place that we can call our true and appropriate home, excepting these United States, into which our fathers were brought, who enriched the country by their toils, and fought, bled, and died in its defense, and left us in its possession—and here we will live and die."

These are but specimens. And now, I ask, by what means shall the "free consent" of these people be obtained, so that they will emigrate to Africa? I answer, only by so aggravating that prejudice which is the essential element of slavery, as to make their condition in our country so intolerable, that exile and death, even, would be preferred to a continuance here. And that resort has been had to the aggravation of this prejudice by the Colonization Society, to further its operations, I now proceed to show from its own documents. The Society has had this resort by libelling the free colored people. "There is a class (free blacks,) notoriously ignorant, degraded, and miserable, mentally diseased, broken-spirited, acted on by no motives to honorable exertions, SCARCELY REACHED IN THEIR DEBASEMENT BY THE HEAVENLY LIGHT." Af. Rep. I. 63. "Free blacks are a greater nuisance than slaves themselves." Af. Rep. II. 328. "Although there are individual exceptions, as a body more vicious and depraved than any other which our population embraces." Af. Rep. III. 24. "I will look no farther when I seek the most degraded, most abandoned race on the earth, but rest my eyes on this people." (free blacks.) "Better, far better for us, had they been kept in bondage.—There is not a state in the Union that is not groaning under the evil of this class of persons, a curse and contagion wherever they reside.—The increase of the free black population has been regarded as a greater evil than the increase of slaves." Af. Rep. III. 197, 203. "Of all the descriptions of our population, and of either portion of the African race, the free people of color, as a class, by far the most CORRUPT, DEPRAVED, AND ABANDONED." Af. Rep. VI. 12. "Beings the MOST DEBASED UPON EARTH." Af. Rep. VII. 230. Enough for the present. Will a Soc. which thus increases that prejudice of which slavery itself consists, tend to abolish slavery? Do they not rather form the strongest argument in favor of slavery? For why should not the free be enslaved, rather than the slaves set free, if the slaves are in a better condition than the free? And is it any wonder when we look at such libels as the Colonization Society has uttered above, that the free people of color should be so hated and cast out of men in this country—their condition indeed rendered so intolerable, that of two mighty evils, they would choose to consent to emigrate rather than endure the prejudice pressing upon them here? And is it any wonder, that this prejudice has so enormously increased since the operations of the Colonization Society began? Is it any wonder, that the shops, schools, and professions should be closed against the free people of color in our country? Is it any wonder that such "wile, abandoned" creatures should be exposed to the vandalism and fiendishness of mobs, and be disfranchised by the bench of justice in our own State? Such are the legitimate fruits of the American Colonization Society in our country.

PASTOR IN CONNECTICUT.

We consider our Correspondent to have fallen into quite a mistake in regard to the opposition of the free people of color to the scheme of Colonization; and especially in regard to the causes and origin of that opposition. We beg the attention of our readers and also of our Correspondent to the following facts. It is a fact that the plans of the Colonization Society were originally received with favor by the colored race generally—with favor far exceeding the expectations of the friends of the Society.

when they considered their general ignorance, and with most favor by the most intelligent and most elevated among them. The recollections of all conversant with the state of things from the period of the formation of the Colonization Society till within some five or six years since would be sufficient testimony on this point. But we have abundant historical proof. Want of room obliges us to content ourselves with the following extract from a communication made by the Petersburg African Missionary Society in April 1819, to the Colonization Society. "It is the *general* opinion among us that if we could obtain the information from the Board of your Society, that would give us proper ideas of the site and mode of government and how we should be protected; that we would embrace the opportunity and prepare to leave our adopted for our colonial asylum." And the fact that the Society has always had and has now many more applications to be removed to the Colony than, from want of funds, they could receive, as well as the fact that numbers have persisted in their free determination to go, notwithstanding they have been obliged to encounter the strongest, the most violent opposition from threats, denunciations, ridicule and scorn on the part of their colored brethren and some of their *professed* white friends, show conclusively that there has not always been that real unwillingness to go which is implied in the communication of our Correspondent. But he has set forth an array of quotations to show that whatever may have been the feelings of our colored brethren previously, they have of late years become entirely changed. And it is not difficult to discover the *cause* of the change. It is not owing to the fact that the Colonization scheme was then first presented to their notice. That scheme was for a long time discussed fully in a paper edited by and circulating extensively among the colored people; and still it found numerous friends among that class every where, and, if we mistake not, one of the Editors of that paper, a liberally educated man, who was the principal if not the only opponent of the Colonization Society in that discussion, became convinced of his error, and is now a fast devoted friend of the Society and its flourishing Colony. What was the cause then of this sudden breaking out of hostilities against African Colonization? We will state facts and leave others to judge. The resolutions quoted by our Correspondent were, it will be seen, all made in the same year, and at intervals convenient to allow an individual to pass from the one place to the other. If these resolutions were examined at length, with others adopted the same season in other places, the spirit, style, and phraseology of them would convince any one that they had a common parentage. We will now state the occasion of the resolutions in Hartford. A certain William Lloyd Garrison, after having stirred up the people in New Haven, came on the same benevolent errand to that city. He insinuated himself into the favor of the colored people there, and having gained their confidence, called a public meeting of the citizens. He repeated an address which he had, we understood, delivered elsewhere. In this address he represented, in his own peculiar manner, so well adapted to sway the feelings of a class no more enlightened, that the Colonization Society was a cruel conspiracy against the colored population; formed to oppress and trample upon them; to keep them in ignorance and degradation, and to banish from the land a race which it declared to be strangers and foreigners, incapable of elevation, &c. &c.; that the colored population were "entitled to every inch of our Southern and much of our Western territory;" that the time for them to rise and vindicate their rights had come; that they were bound to resist the efforts of these cruel conspirators; that the means of their elevation were now to be put in operation, a college for their exclusive benefit was about to be established at New Haven, the approbation and consent of the Faculty of Yale College and other distinguished individuals in New Haven to the establishment

of this sister institution having been obtained; funds collected, site selected, &c. &c. No wonder that this deluded people, believing all that was told them was simple truth, were revolutionized in feeling; and that they were ready to resolve, at the dictation of their kind patron, that they would "resist, *even unto death*, all the attempts of this Society to transport us to the *pestilential* shores of Liberia." In point of fact, the excitement was very great on this subject; and a degree of prejudice was engendered in the minds of the colored people against individuals, whom they had hitherto regarded with the greatest respect and affection, simply on account of their connection with the Colonization Society, beyond all belief. The Southampton massacre happening about that time, it was thought by some of them a signal for a general rise against the whites throughout the country; and one individual, a leading man among them, actually provided himself with a quantity of muskets and large supplies of ammunition, to defend himself against the "cruel, avaricious, and blood-thirsty whites." Here is a cause sufficient for the change that took place about this time in the minds of the colored population against the Colonization Society; and we have not a particle of doubt as to its being the true and *only* cause. So that if they had always been left to judge for themselves; to exercise their own "*free consent*" without having their prejudices played upon, their expectations fired, and their fears alarmed without reason and by unfair and criminal misrepresentations and appeals to the passions, we should have been spared this long array of quotations, first by Garrison and then by our Correspondent, from a voice from Brooklyn, Hartford, &c. Our Correspondent has fallen into a still greater error in supposing that the Colonization Society have sought to aggravate the existing prejudice against the colored population, and that their operations have had this effect. So calumnious a charge as this would deserve to be passed by unnoticed, were it not a fact that many, misled by the *false* representations of Garrison in his Thoughts on African Colonization, sincerely believe it to be true; and we suppose that our Correspondent is of this number, as his quotations are, even to their errors, taken from this work. We do believe that such persons when they see the deception that has been practised upon them will frankly renounce their error. We are therefore willing to meet and resist this calumny—low, base and ill-founded as it is. And we desire no better means of overthrowing it than the speeches from which our Correspondent's quotations are taken. For this end, it is sufficient simply to give the connection in which the words quoted are used. This will show that the design of the speeches was to overthrow the prejudice entertained against the African race, as naturally inferior and doomed to degradation; and that if there be any class against which their remarks tend to excite prejudice, it is against the whites themselves. The first quotation is from a speech by Mr. Harrison of Virginia. Just after the words quoted we find the following language. "To this remark there are exceptions; exceptions proving that to change their state would be to elevate their character; that virtue and enterprise are absent, *only* because absent are the causes which create the one, and the motives which produce the other." The second quotation is said to be taken from a speech by Mr. Knapp; but after a diligent examination, we find no such words used as ascribed to him, or any thing like them; certainly they are not in the connection in which Garrison has put them; but we do find the following. After stating the objection urged by the *enemies* of Colonization, from the incapacity of the blacks, he says, "facts and history are opposed to this habit of disparaging the sable sons of Africa. Some as great men as any nation ever produced were born in that country. Cyprian, St. Augustin and Tertullian were Africans. * * * And there lives, among the Colonists now at Liberia, a man who was born in Africa, whose strength of intellect and elevation of character

might be the just cause of pride to any country." The whole of the passage next quoted, is as follows: "Although there are individual exceptions distinguished by high moral and intellectual worth, yet the free blacks in our country are, as a body, more vicious and degraded than any other which our population embraces. Now if they can be returned no one questions that their own condition may be bettered." We ask particular attention to the next quotation, with the sentences immediately following, as exhibiting how much moral honesty has been exercised in making the quotations. Of course we exculpate our Correspondent from all blame; he has only taken them second-hand from Garrison. We only wonder that one of the intelligence and independence of mind of a "Pastor in Connecticut," should have been so misled and imposed upon. For we do believe that were he to read the speeches and reports at length from which the author of *Thoughts on African Colonization* has, for certain ends, made his garbled extracts, he would be fully satisfied that the Colonization Society is neither "hostile to slavery" nor "the disparager of the free blacks." And we do hope, before he indorses any more of such quotations, he will take the trouble to examine the original authorities. The language quoted with the immediately following context is as follows: "I will look no farther when I seek the most degraded, most abandoned race on the earth, but rest my eyes on this people. How came they thus? Alas! it is we, we who having first crushed all cheerful hope of good, all taste for praise paid to virtue, by making them slaves, have completed the work by throwing them out on a world where we are vain enough to expect from them action without motives—efforts where is no spring." The next quotation is from a speech by Mr. Clay. Immediately following the words quoted, we read as follows. "There are many honorable exceptions among them; and I take pleasure in bearing testimony to some I know. It is not so much *their fault* as the consequence of their anomalous condition. Place *ourselves*, place *any man* in the same predicament and similar effects would follow." From this he goes on to defend the colored race from the aspersions cast upon them. The remaining quotation is from a speech by Mr. Mosby. In this speech we find similar efforts to those of Mr. Clay to defend and apologize for the character and condition of the colored population. We deem it then, a base, unfounded calumny to charge the Colonizationists with endeavoring to aggravate the prejudice existing against the African race. The very proof adduced by its calumniators, and they are the only proofs, abundantly prove the contrary. Indeed nothing has ever been done or said to undermine and overthrow the unfounded belief existing to some extent at the South, of the natural degradation of this race, so effectually and so irresistibly, as the establishment of a Colony at Liberia, where we find this much abused and slandered people, being placed under circumstances favorable to the development of noble and virtuous characters, exhibiting illustrious examples of intelligence, virtue, morality, piety, and benevolence. And this effect was always one of the anticipated results of the Colonization scheme.

We add one word in regard to the extracts quoted by Garrison in his *Thoughts on African Colonization*, and re-quoted by our Correspondent in his former and present communications. We are satisfied after a careful examination—which led us to seek out in the originals more than *forty* of his quotations taken in order, beginning at the commencement of them—that no *reliance whatever* can be put upon them. The attempt to pass them off as fair and candid, deserves the reprobation of every honest member of society. There appears throughout the whole a want of moral honesty, a moral obliquity and a design to mislead and to deceive. We shall be countenanced in this conclusion, we doubt not, by our readers, when we inform them, that in every one of the articles that we examined containing those quotations, made in order to

prove the Colonization Society not hostile to slavery, we found, with one solitary exception, the idea distinctly brought out that the society was worthy of patronage, *because* it put in operation principles and measures favorable to emancipation and the extinction of slavery. We subjoin only two brief passages that accidentally came under our eye in reading the speeches from which our Correspondent has, in this week's article, made quotations; showing the ardor of feeling which the speakers carried into the Colonization cause as leading to the extermination of slavery, and their views of slavery itself. The first is from a speech of Mr. Clay. "If I could be instrumental in eradicating this deepest stain upon the character of our country, and removing all cause of reproach on account of it by foreign nations; if I could only be instrumental in ridding of this foul blot that revered State that gave me birth, or that not less beloved State which kindly adopted me as her son, I would not exchange the proud satisfaction which I enjoy for the honor of all the triumphs ever decreed to the most successful conqueror." Mr. Clay not hostile to slavery!!

The next is from a speech of Mr. Harrison of Virginia, delivered before the Lynchburg Colonization Society. "I take it for granted, it is impossible for me to doubt it, that every individual slaveholder in the United States acknowledges the injustice and violence of the right he assumes over his slaves, and feels it his duty before God and to his country to renounce that right whenever he can do it with safety to the community and to the real benefit of the slaves. * * * I hold it due to candor to say, that if there be a Statesman in the United States, —and I believe there are two or three such, who is content that we should always hold them in servitude, and would advise us to rest contented with them, us and our posterity, without seeking or accepting means of liberating ourselves and them, he deserves a heavier vengeance than the orator's bile—the curses alike of America, counselled to her ruin, and of outraged Africa. Let me not be considered harsh; for inasmuch as the piratical trader for human beings on the African coast, the master of the slave ship, is the most detestable in action, so, I must say, is the advocate by cool argument of slavery in the abstract, odious in thought." Such are sentiments found in speeches to which the calumniators of the Colonization Society resort to find proofs of their charges, that it is not hostile to slavery; and if we may judge from the frequency with which they quote from them, and the importance they give their garbled extracts, they consider them their strongest and best. These sentiments were uttered in 1827 in Virginia and Kentucky. Are such sentiments heard there now? What has caused the change? Would that men would open their eyes and see the tendency and effect of certain measures now attempted to be put in operation.

STATE TEMPERANCE CONVENTION.

The State Temperance Convention met in the Central Conference Room, in this city, on Wednesday the 10th. Hon. T. S. Williams, of this city was chosen President, and Rev. Leonard Bacon, of New-Haven, and Horace Cowles, Esq. of Farmington, were chosen Secretaries. The meeting was opened with prayer, by Rev. Dr. Chapin, of Rocky Hill.

The Committee to prepare business, reported the following resolution:—

Resolved. That this Convention consider the present an important era in the Temperance reformation; that although much has been done for the attainment of the objects of Temperance associations, it is manifest from the numerous manufactories and places of sale of intoxicating drinks, in the midst of us; from the prevalent use of such drinks; from the great number of persons addicted to habits of intemperance, and from the indifference existing in the community, to the evils resulting therefrom, that public sentiment is not yet right, and

that still farther and more efficient efforts are needed in order to arouse public attention, and point out and induce the adoption of the remedy.

The Committee also reported several resolutions, which were laid on the table, to take up the first resolution.

S. Terry, Esq., moved an amendment of the first resolution, to the effect that public sentiment is right, and only needs to be brought out.

Mr. Bacon thought that the inference in the resolution was fairly drawn from the premises. Public opinion is not right—for if it was right, it would show itself. It is not like steam, shut up so that it cannot find vent. There are vents enough.

Mr. B. referred to the number of licenses to sell ardent spirits, in the city of New-Haven, and said that when public sentiment is right, so many will not be granted. When men feel it to be more important to put down wine, than to put up party, public sentiment will be right. But at present, politicians of all parties will bow, cap in hand, to grog sellers.

Mr. Butler of Wethersfield, said we are called together to consult respecting Temperance and not respecting politics.

Mr. Bacon said, he made no allusion to any particular party, and had said nothing with which any party could be reasonably offended. He did not allude to one party that is wrong, but to all. The remark was intended to keep men from relying on any political party.

Mr. Parsons said that party feeling is the great obstacle in the way of Temperance. He did not speak of one party, or of another party. If public sentiment was right, grog shops would be put down. Magistrates and select men are afraid to do their duty. Men will sacrifice conscience, duty, and almost the soul itself, for some petty office. Were it not for fear of party, there would have been no need for this Convention.

Dr. Porter said, that one night, a few years ago, a man was struck down with an axe, at his own door in Farmington, by a maniac. The community turned out to find the man, and rested not until they took him. They did not feel safe until he was secured. Within a few weeks there had been, in the same town, one or two cases of death by delirium tremens. Only a part of the inhabitants of the town knew the fact. If public sentiment was right, would there have been so much excitement, in the former case, and so little in the latter?

Mr. Huntington thought we ought to merge all our political and religious differences in the great work of reform. That religion is the best, which reforms men, and raises them to holiness and happiness.

Mr. Lines made some statements in reference to licenses in New-Haven. Many of the places licensed are open all day, and almost all night, and even on the Sabbath. To evade the law forbidding the sale of ardent spirits on the Sabbath, except to travelers and boarders, one of the keepers of a dram shop has a record book in which those who wish to get drink in his shop, on the Sabbath, set down their names on Saturday night, as boarders, the ensuing day. Public sentiment, in regard to licensing, is there growing better.

Mr. Terry said he never saw a man who was not, in sentiment, a friend of Temperance. Even drunkards are orthodox, on this point. It was, then, not public sentiment, but private feeling, which he should have said was right. The good sense of the community is on our side.

Mr. ——— said that public sentiment is wrong in another respect. Some think the trade is right, because money is made by it.

Mr. Bacon illustrated the effect of public sentiment, in the suppression of gambling houses, at New-Orleans. All parties united in this measure, and they were put down. He said there was a time when he thought all restraints of law ought to be removed. But public opin-

ion will put down selling ardent spirits, without law, when it puts down house breaking without law. Law is not enough—public sentiment is not enough, without your judges, and sheriffs, and penitentiaries.

Mr. Rockwell said he believed every word of the resolution might, six years ago, have been applied to lotteries;—but no one would have thought public sentiment right. When laws put down this traffic, public sentiment will be known to be right. A people are not better than their laws.

Mr. Sherman said, that the resolution was objected to, as erroneous, in stating that public sentiment was not right. That public sentiment be right, the judgment must not only approve what is right, but must disapprove what is wrong; and that with sufficient strength of feeling to impel us to correspondent action. "Add to your faith virtue." If all disapproved of the sale of ardent spirits, and yet did nothing to prevent it, public sentiment would still be wrong—not in opinion, but in character. The guilt of apathy, in respect of crime, is measured by the nature of crime. To look with indifference on mere idleness or inattention to the ordinary duties of life, could not evince the same depravity of moral sentiment, as to be unmoved when witnessing the perpetration of the grosser crimes. To ascertain, therefore, how far public sentiment is wrong in the indifference which is felt toward the sale of ardent spirits, it is necessary to ascertain the place on the scale of crime to which that practice is to be assigned. To what class of offences does the occupation of the keeper of a dram shop belong? Is it a lawful occupation, or is it criminal? If criminal, how is its guilt to be estimated? This question admits of a demonstrative answer. Go to yonder burying ground, stand over that grave, and inquire how its tenant came by his death. He died of *delirium tremens*. This was one natural effect of the course of intoxication which had been induced and sustained by the keeper of a dram shop. He had seen his victim through all the stages of his disease. He knew the consequence, in similar instances, was death. He administered the poison, day after day, with a perfect knowledge of its nature and effects, and with cool deliberation. He had no enmity to the individual. His motive was, to get his money. The individual voluntarily submitted to this course of treatment, and even urged its continuance. That this is a case of homicide is unquestionable; and is assumed, in the statement of the facts. But is it lawful, or is it excusable, or is it murder?

The definition of murder, in its most concise and simple form, is, "the unlawful killing, of a human being, by a person of a sound mind, with malice aforethought."

First, killing may be lawful; as when it is done by an officer, in obedience to a sentence of the law, pronounced by a court of justice. Or, secondly, it may be excusable; as when it is done in necessary self-defence, or by mere accident, in the performance of a lawful act. It cannot be pretended, in this case, that the act of killing can be justified or excused on either of these grounds. Nor is it mitigated, to the crime of manslaughter, by sudden excitement or surprise. Can it, on any other ground, be said to be done without 'malice aforethought?' Hatred or ill will, is not necessary to the definition of malice, in its legal sense. The highway robber kills his victim and takes his purse. He had no ill will or hatred towards him. Perhaps he was a stranger whom he never knew. He killed him to get his money. The keeper of the dram shop had the same motive, and no other. The robber would rather take his victim's money without inflicting any personal injury. Hence he threatens him, and endeavors to obtain a voluntary surrender of it, without violence. But notwithstanding this, the law ascribes to him 'malice aforethought.' What he did, he deliberately intended to do. He knocked him down and robbed him. The wound proved mortal. He had rather it should not, but knew it was of such a nature that it

might result in death. In such a case, malice is a conclusion of law, from the facts. The case of the dram-seller, on the most favorable supposition, is the same; unless the circumstance of consent, or even solicitation, makes a difference. Suppose, then, that an individual, who wishes to die, puts a sword into the hands of a friend, and requests him to take his life. In obedience to his solicitation he plunges it to his heart. That, in the eye of the law both of God and man, would be murder. Had he taken a sword, and committed the deed from the love of money, would it be less so? Is the dram-seller less guilty, when, by a slow poison, he sends his victim to the grave?

The demonstration is conclusive. The case is too plain to admit of doubt. Can we say, then, that public sentiment is right, when this community look with so much coolness and indifference on the scenes which so frequently occur in every town and village in our country? What is our indifference to this traffic? It is criminal. Public sentiment is not right and never will be, until dram selling shall excite the same horror, as murder perpetrated in any other form.

We have not room, this week, for the remarks of other gentlemen who spoke on this resolution. We intend to continue this sketch next week. We give below, the Resolutions adopted by the body.

The Convention was composed of 224 members, from different sections of the State—men who have been engaged heart and hand, in promoting the cause of Temperance. They evidently felt a deep interest in the object for which they had assembled. There was some diversity of sentiment on the question of adopting a new pledge, embracing the principle of entire abstinence from all intoxicating liquors as a beverage. The third resolution, which involves this subject, elicited more discussion than either of the others.

It finally passed with only one dissenting voice. It was said, we believe with strict truth, that no Convention in this country had ever adopted the principle of the third resolution, with so much harmony. We regard the point as settled, by this Convention, that wine cannot be used as a beverage, by those who wish to be efficient friends of Temperance. On this point the feeling is the same, in every part of this State. It is a feeling which grows deeper and stronger. There is a difference of sentiment, as to the reasons for the disuse of wine, as a beverage—and here the friends of Temperance agree to differ—but as to the practice, there is nearly, if not quite, the same harmony as in abstaining from ardent spirits. Henceforward the cause will go on, in this State, if we mistake not, with fresh vigor.

A resolution voting the thanks of the Convention to the Chairman, for his services, was proposed;—but he requested the mover to withdraw it.—He said he knew such a resolution was customary in political and semi-religious meetings—but he was for total abstinence in this, as well as in some other things.

The Convention was dissolved at 9 o'clock, on Thursday evening, with good feelings, and high hopes.

RESOLUTIONS.

2. *Resolved*, That as it is the great object of our exertions in the cause of Temperance, to diminish, as far as possible, the vice of drunkenness, with its attendant evils in society, therefore it is incumbent on us as the consistent and efficient promoters of this object to discontinue and discountenance the use, as a beverage, of all such liquors as have been found actually to produce or to perpetuate drunkenness in the community.

3. *Resolved*, That while the Convention review, with gratitude and rejoicing, the progress of the cause, under the pledge on which our Societies were originally established, yet, in their view, that pledge is not adapted to carry out the reformation, inasmuch as it only recommends and requires abstinence from intoxicating drinks,

in one form, while other intoxicating drinks, calculated to cause and perpetuate intemperate habits, are unnoticed, and apparently countenanced;—therefore, this Convention recommend the adoption, by the State, and all local Societies, of the principle of entire abstinence from the use, as a beverage, of all drinks that can intoxicate.

4. *Resolved*, That the manufacture and sale of distilled and other intoxicating liquors, as a beverage, is a great evil, to the removal of which the friends of Temperance should direct their earnest and untiring efforts,—by an exhibition of facts, by appeals to reason, and by kind, but serious expostulation, they should endeavor to convince such manufacturers and dealers, that they are directly and immediately instrumental in creating and perpetuating the dreadful evils of intemperance, both by furnishing the means of intoxication, and by the weight of their influence—and it should be faithfully exhibited to them that by pursuing this business they are greatly wanting in their duty as good citizens and patriots; and moreover that in this day of light, they are extensively responsible for the evils resulting from the use of intoxicating drinks.

5. *Resolved*, That the conversion of fruits and grains into intoxicating drinks, is an evil that calls loudly for remedy—not only because the food of intemperance is thereby created, but because vast quantities of nutritious substances are destroyed, which might be appropriated to useful purposes, with equal advantage to the grower, and with great advantage to the community.

6. *Resolved*, That at the present time, one great cause of intemperance is the custom of proffering intoxicating drinks as evidence of hospitality and friendship,—and that all persons, especially heads of families, and public officers, who, by their example, oppose this fashion, at home or abroad, are, in the most effectual manner, preventing the formation of intemperate habits in their own households and churches.

7. *Resolved*, That it is of the greatest importance that the youth of this State be trained up a temperate generation—and it is earnestly recommended to parents, guardians, superintendents and teachers of schools to encourage the promotion of Juvenile Associations, and, in all suitable ways, to inculcate the duties and advantages of entire abstinence from the use as a beverage, of all that can intoxicate.

8. *Resolved*, That the practice, already introduced and gaining ground, on the part of military officers, in giving up the use of intoxicating drinks, at militia meetings and parades, calls for the sincere commendation of all the friends of Temperance, and that others, having similar official influence, be earnestly entreated, as patriots, to unite with their fellow officers, in this important part of the Temperance reformation.

9. *Resolved*, That one great reliance of the friends of Temperance, for the success of their cause, is on the principles of *Love to our Neighbor*, which must lead those who desire to promote the good of their fellow citizens, of every class and occupation, to abstain from all intoxicating drinks, as the only effectual mode, by a consistent example of reclaiming and saving those who are in danger, and of effectually banishing the evils of intemperance from our land.

10. *Resolved*, That it be recommended to the Temperance Societies in this State, to make a special effort, in the month of November next, for increasing the number of the pledged friends of the Temperance cause; and that the ministers of the Gospel are particularly requested to aid the effort from the pulpit.

11. *Resolved*, That an effectual means to put a stop to the prevalence of intemperance, which remains yet to be extensively used, and which has been too much overlooked, and without which all other means will fail of obtaining entire success, is the daily efforts of the friends of the cause, by *personal conversation and influence* with those who manufacture, sell or use intoxicating drinks for

a beverage, or rent tenements for the manufacture or sale thereof, to dissuade them from so doing.

The 12th resolution, after some discussion, was withdrawn, with leave of the Convention, by the Committee.

13. *Resolved*, That a Committee be appointed, to draft an address to the people of the State, and that the Executive Committee of the State Society be requested to take measures to have said Address extensively circulated. [Rev. Dr. Hewitt, Hon. R. M. Sherman and Rev. Mr. Lindale, were appointed as this Committee. Mr. Sherman having declined, on account of pressing engagements, Rev. Mr. Bacon was substituted in his place.]

14. *Resolved*, That this Convention approve of the circulation of a quarterly paper, on the plan proposed by the Executive Committee of the State Society, and recommend that such measures be adopted, in each town and county, as will authorize the Committee to proceed with the publication.

15. *Resolved*, That a pamphlet furnishing evidence of the capacity to perform all kinds of labor, without the use of intoxicating drinks, as a beverage, and of the beneficial effects upon the human constitution and health, at all periods of life, from the entire abandonment of such drinks, by facts that have occurred in the State of Connecticut, is very desirable,—and that for the preparation of such a pamphlet, under the direction of the Executive Committee of the State Society, the Secretaries of the County Societies are requested to procure the necessary materials,—and for this purpose, to obtain from the individuals concerned, as well as from others, *with authenticated statements*, with names, places, and dates, to be given to the public or not, as may be permitted, or deemed expedient.

16. *Resolved*, That the Volume of permanent documents, and the Temperance Manual published by the American Temperance Society, are works of great value on the subject of Temperance,—as they embody, in a condensed form, the doings of that Society, the facts collected, and results of experience, since its organization; and this Convention earnestly recommend that individuals interested in the cause, supply themselves with these books,—that as far as possible, they be furnished to Colleges, Academies, Schools and Libraries, and otherwise circulated in the community.

17. *Resolved*, That the proceeding of this Convention, with the Address to be prepared by the Committee appointed for this purpose, be printed under the direction of the Executive Committee.

18. *Resolved*, That the thanks of this Convention be presented to the First Ecclesiastical Society of Hartford, for the use of their Church during its session.

19. *Resolved*, That this Convention separate with feelings of gratitude to Almighty G-d, for the encouragement to future efforts in the Temperance cause, derived from the occurrences of the present meeting.—*Con. Obs. abridged.*

RELIGIOUS SUMMARY.

The General Convention of Vermont have taken incipient measures for the establishment of a Theological Seminary in that State.

The Second Presbyterian Church in Auburn, N. Y., have given an unanimous call to Rev. Leonard E. Lathrop, of Salisbury, to become their pastor.

The Congregational Church and Society of Waterbury have given Mr. Henry N. Day an unanimous invitation to become their pastor. Mr. Day, we understand, has accepted the invitation.

The Rev. T. J. Addison Mires was installed Pastor of the Central Presbyterian Church in the Northern Liberties, by the third Presbytery of Philadelphia, on Thursday the 15th Sept. Sermon by Rev. Mr. Phelps, from 1st Cor. 3. 9: *Ye are God's husbandry.*

The Rev. Loren P. Hickok of Litchfield, has been appointed Professor of Didactic Theology in the Western Reserve College, Ohio.

Extract of a letter dated Peoria, Ill., Sept. 2d. Bishop Chase has gone to reside on lands on Spoon River, about seventeen miles west of this place, in the hope of securing a township of land at Government price, for the purpose of founding an Episcopal college there.

DIED.

In this city, on the 17th Sept. Mrs. Lydia Ann Lee, formerly of Northampton, aged 76; on the 22d ult. widow Margaret Benham, aged 87; same day, her daughter-in-law (who had attended her in her last sickness,) Mrs. Nancy Benham, widow of the late Mr. Silas Benham, aged 45.

In this city, on the 25th Sept. Willard son of Mr. Johannah Gunn, aged 2 years; on the 23d, Hannah More, daughter of Dea I. Thomson, aged 13 months.

At Troy, Mr. David Buell, in the 90th year of his age, formerly of Litchfield.

At Mansfield, on the 19th ult. Mrs. Mary Southworth, in her 102d year, relict of Constant Southworth, Esq.

MARRIED.

In this city, on the 13th ult., by the Rev. Mr. Sawyer, Mr. Merrit Platt, to Miss Abigail C. Merwin, both of Orange.

In St. Paul's Chapel, on the 20th Sept., by the Rev. Dr. Crosswell, Mr. George Sherman, to Miss Mary Flagg, daughter of the Hon. Henry C. Flagg, Mayor of this city.

In this city, on the 22d Sept. by the Rev. Mr. Atwater of Middlebury, Mr. John R. Jewett, of Middletown, to Miss Julia A. Richards, of this city.

In the Congregational Church at Fair Haven, by the Rev. Dr. Taylor, on the 18th Sept., Mr. Hiram C. Blakeslee, to Miss Elizabeth Ann Atwater, daughter of Mr. Medad Atwater, all of this city.

At Woodbridge, on the 18th Sept., Mr. David Munson, of Orange, to Miss Huldah Baldwin, of the former place.

At Batavia, in the island of Java, on the 17th of February last, the Rev. Henry Lockwood, Missionary to China, of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States, to Miss Sarah Sophia Medhurst, eldest daughter of the Rev. W. H. Medhurst, Missionary of the London Missionary Society to the same place.

In Hunter, N. Y., on the 21st ult. by Rev. J. N. Lewis, of Maiden, N. Y., Rev. Edwards A. Park, Professor of sacred eloquence, in the Theological Seminary, Andover, Mass. to Miss Anna Maria Edwards, daughter of Col. Wm. Edwards, of the former place.

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